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## The Lamplighter

The Newsletter of Emmanuel United Methodist Church

# NOVEMBER BLESSINGS

#IlovePsalms

HELLO NOVEMBER,  
Thanks for the  
reminder  
that change  
can be beautiful!

God is in control.  
Angels have been  
assigned to our case.  
His miracle is coming.  
Do not worry and Do  
not give up!

# The Lamplighter

The Newsletter of Emmanuel United Methodist Church!

## November



NOVEMBER 2022

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From the  
Pastor's  
Desk...

### The One Board Model

District Superintendent Johnsie Cogman encouraged churches in the Washington East District to adopt the One Board (a.k.a. Unified Board) Model. Emmanuel UMC underwent the orientation and a formal charge conference in October 2021 was held. The One Board began meeting in January 2022. Under this model, what once was the Church Council (a.k.a. Administrative Council), Trustees, SPRC, and Finance Committee, no longer function as separate entities. Persons serving on the One Board Model must also be eligible to meet the criteria for the standards for all the multiple committees which have been incorporated into the one board. For example, Committee members cannot be immediately related to each other, living in the same household, nor can be classified as employees of the church. Also, Board Members would be in "classes" that rotate out every 3 years.

Whereas there used to be 4 separate Committees, the One Board serves as all those previous committees:

*Trustees*

*Finance*

*Staff-Parrish Relations Committee (SPRC)*

*Administration*

While only certain numbers of persons from former Committees may serve as Board Members, the former committees still may operate as "Teams." For example, the Trustees Team would still be responsible for the care of the church grounds and property. The Finance Team continues to routine financial operations of the church. It is important to note that "Team" members are not all "Board" members. The SPRC function of the Board must be conducted as a separate meeting.

The first six months the One Board meets monthly. Thereafter, Board meetings are every quarter (Team members meet as necessary). If a Board Member misses 2 quarterly meetings in the course of a year, the member is subject to removal from the Board. The One Board Model has been life-giving for churches: freeing leaders up from endless meetings while making the meetings they do have more effective.

Do you have something for our newsletter? Send items to the editor, Rick Bergmann at [lamplighter@eumcbeltsville.com](mailto:lamplighter@eumcbeltsville.com)

Pastor King received the following note from a couple from California who visited our service on Sunday, September 24, 2022.

Dear Pastor King,  
My husband and I had to leave quickly on Sunday because we are traveling with an RV group touring Washington, DC. The bus to our day's activities was to leave at noon. We felt we had time to go to service [at 10:00]... Your generosity was so appreciated. We would have loved to have stayed but had to be back at the R.V. Park by 12:00. Thank you for your offers of lunches [in celebration of Deaf Ministries]. We enjoyed the service and loved the music!  
Sincerely,  
Couple from California

### Thank you from the United Women in Faith (UWF)

Thank you everyone for making our Treasure Hunt fundraiser so successful! We appreciate your donations of time, merchandise, prayers and participation! It was great to see so many people helping to raise money for women and children! I think everyone had a good time too! Thank you for your blessings. The delicious apples and apple cider came from Spicknalls Farm. We met our goal and possibly exceeded it with your help. Peace and joy, Debbie McNitt



### The Trustees thank Jenny Kresge and the Scouts!

Special thanks to the local troop who assisted the church with heavy lifting and climbing ladders. They have recently spread gravel around 2 benches near the Sanctuary and changed light bulbs in the sidewalk lights. And thanks to Jenny Kresge who helps to make this possible.

### Thank You to Cale and CJ Fuller!

Thank you to Cale and CJ Fuller who stayed after service on October 9 and changed our HVAC system over to heat for the fall and winter!



## Blessing of the Animals is a Big Success!

Thank you to everyone who helped and/or came out to the Blessing of the Animals. It was a beautiful services and the weather was perfect.



October 2022



Dear Friends of Give Ye Them to Eat:

We hope you are well and feeling God's love!

The week of September 18 we had the first health course in a series of three that we will do over the next few years. We had women from all over the state of Puebla, Tlaxcala, Mexico, Chiapas, Oaxaca and we had Indigenous young women from the mountains of Puebla.



To be clear – we had so many women wanting to start the process of becoming Health Promoters that we did a course in March also. So next year we will do two intermediate courses.



All of the women loved the self-esteem Bible reflection and workshop and in just a week we could see a difference in the confidence of many of the women.

They learned about the Dry Composting Toilet and the Wood-Saving Stove and spent a whole day participating in building these. This was a highlight!



They learned a lot about dental hygiene facilitating a workshop with more than 200 primary school students. They also applied fluoride and gave students a toothbrush. The workshop was a hit!



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## Let's Love Our Neighbors

Commentary by Dr. Kendra Weddle

I grew up feasting on Sunday evening pot luck dinners and singing “We are Climbing Jacob’s Ladder.” It was Ruth Andrews’ favorite, and she never grew weary of its seemingly endless verses.

I recall skipping down the stairs to the church basement, catching a whiff of its dampness as I entered the dimly lit space, its darkness offset by the bright display of love in the friendly faces of Sunday school teachers.

Sitting in wooden pews in the sanctuary, I studied criss-crossing wrinkles etched on the necks of those seated in front of me. That I remember this detail probably reveals my boredom during an especially long or uninspiring sermon. But, I also imagine that learning the markings of age and bearing witness to it in the context of community, was a lesson all its own.

I remember Reverend Winn winsomely explaining how we needed to be like “mashed potato” Christians. He wanted us to see that separately, on their own, potatoes and salt and butter aren’t especially delicious, maybe even exceptionally bland. But taken together, they complement each other and can make something altogether different — something quite delectable.

Upstairs, in the large room overlooking the sanctuary, the high school Sunday school class met. It was the place where, if you were early enough, you could sit on one of the broken-in sofas. There we’d talk not only about faith but also school and sports and our futures. During the summer break, we often had a college student as our teacher, giving us a front-row seat to life beyond Minneola, Kansas.

When I was 16, it was in this church during a Sunday morning that I felt my own heart strangely warmed. I certainly didn’t know this was how John Wesley described his calling, nor did I know then what my calling might mean for me. Over 30 years later, by way of university teaching and now as the scholar-in-residence at my local church, I have understood my vocation as a response to this life-altering moment.

This church of my calling, however, recently voted to disaffiliate. Even though it has been over 30 years since I was a part of this United Methodist congregation, I can’t help but feel immensely sad.

At the other end of the spectrum, I’ve made my home in one of the North Texas Conference’s reconciling churches.

Years of biblical and theological training, witnessing the vibrant faith of people whose sexual orientations differ from mine, sitting with students as they poured out their pain — a result of the church’s failure to see their struggle — have led me away from my evangelical past to a much more expansive present.

Being formed and fed by two communities that represent the full spectrum on LGBTQ+ understanding and inclusion, however, points to the vast potential we have to embrace our differences and support each other — trusting there is room at the table for everyone.

Those familiar with John Wesley’s writings know he did not expect people to agree, theologically or otherwise. And yet, here we are, on the precipice of a widening chasm — or as the Rev. Dr. William B. Lawrence recently wrote, “a splintering” — over just these kinds of differences.

I don’t for a second think that I have the answers to this perplexing problem. Solving the differences that have been simmering for quite some time will surely require astute insight beyond what I can offer.

This conflict is being brought into focus again as General Conference has been delayed until 2024, and as theological conservatives move toward disaffiliation. As Christians, in the midst of this uncertainty and pain, we have the benefit of finding in the gospels witness to how Jesus lived in tumultuous times. Our Christology encourages us to follow the way of Jesus, which is the path of sacrifice, of faithfully trusting that in resistance to forms of oppression, God is with us.

What would happen if we could meet at the intersection of personal and social transformation, the nexus that brings us face-to-face with our neighbors — especially our neighbors who are gay and/or transgender? Could we gather there and from that place see if our questions and positions shift? What could we learn if we took those difficult steps that de-center one particular (dominant, i.e. cisgender) view of sexuality and instead center those who surely feel this discord the most, those who have been marginalized?

In 1978, two friends, Letha Dawson Scanzoni and Virginia Ramey Mollenkott, wrote “Is the Homosexual My Neighbor?: A Positive Christian Response.” In it they conclude that, of course, there can be no lines drawn over who is one’s neighbor and who isn’t. Everyone is a child of God and a reflection of the image of God. Additionally, they show that the act of loving one’s neighbor requires getting to know someone to the point of realizing that one’s own well-being is wrapped up in the well-being of that neighbor. “[T]here can be no boundaries,” they say, “no separation-by-classification, in this matter of love.”

My hope and prayer is that God will, indeed, help us to be the unified church, and to trust that God gives us the ability to see and to hear what our neighbors tell us.

Can you imagine a more compelling witness to our splintering world?

## Is The United Methodist Church really...? Part 1

At Ask The UMC, we have been answering an increasing number of questions from congregations wondering about the future of The United Methodist Church and whether they should consider disaffiliating from it. Among these have been some recurrent questions that reflect misperceptions or misinformation that some congregations are receiving as they are discerning their next steps.

This is the first of a series of articles we will present to offer accurate responses to such misperceptions or misinformation. This article focuses on matters relating to theology, pensions, and benefits. The next article in the series will focus on matters relating to human sexuality.

We welcome your questions, and invite you to contribute to future articles in this series by sharing what you are hearing about the process of disaffiliation or the future of The United Methodist Church. Write to AskThe-UMC@umc.org.

### Is The UMC really...

#### 1. Splitting at this time?

No. The term “split” applies when there is a negotiated agreement within the denomination to divide assets and resources. No such agreement has been made in The United Methodist Church. The earliest point at which such an agreement could be made would be at the next General Conference to be held in 2024.

A more accurate term, as suggested by the Rev. William Lawrence, retired dean of Perkins School of Theology and former member of the Judicial Council of The United Methodist Church, is “splintering.” What is happening is that some traditionalist leaders have decided to create their own denomination (the Global Methodist Church). Leaders of that denomination and other unofficial advocacy groups, such as the Wesleyan Covenant Association, which created it, are encouraging like-minded United Methodist congregations and clergy to disaffiliate from The United Methodist Church and join their denomination instead.

#### 2. Asking traditionalists to leave the denomination?

No. The requests for disaffiliations are coming largely from traditionalists. Keith Boyette, former president of the Wesleyan Covenant Association and now leader of the Global Methodist Church, describes the reasons he and other leaders are asking traditionalists to leave. Go to this link to watch the video: <https://youtu.be/YyK6ZGAWVQw?t=812>

#### 3. About to alter its doctrine to deny the virgin birth, the divinity of Jesus Christ, the resurrection of Jesus Christ, or salvation through Christ alone?

No. All of these positions are bedrock in the doctrinal standards of The United Methodist Church, more specifically in the Articles of Religion and the Confession of Faith. These cannot be altered without a two-thirds vote of the General Conference followed by a three-fourths aggregate approval of all annual conferences of The United Methodist Church worldwide. There is no basis to conclude such majorities can be achieved to alter the Articles and Confession for any reason.

Here is what the Articles and Confession say on these matters. And will continue to say.

##### Virgin Birth and Divinity of Jesus

Articles of Religion, Article II:

“The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man’s nature in the womb of the blessed Virgin.”

##### Confession of Faith, Article II:

“We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit.”

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*Is The United Methodist Church really...? Continued from p. 5*

Resurrection of Jesus Christ:

Articles of Religion, Article III:

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

Confession of Faith, Article II:

"Jesus Christ... was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return."

Salvation apart from faith in Jesus Christ

Articles of Religion, Article IX:

"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith."

Confession of Faith, Article IX:

"We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ."

#### **4. Intending to change the Bible?**

No. The United Methodist Church has no official translation of the Bible and has never sought to alter the Bible at all. United Methodists have always had a variety of views about how to interpret specific passages of Scripture and likely always will.

#### **5. Allowing congregations that exit the denomination to continue to offer the same pension and health benefits programs to their clergy and staff?**

No. The Book of Discipline does not permit non-UMC entities to be plan sponsors of the Clergy Retirement Security Program. Only a General Conference can change this. Churches that disaffiliate will face changes to the benefits they can offer their clergy. Individual congregations and clergy that join the Global Methodist Church (GMC) will be eligible to participate in a retirement plan offered by the GMC, which will be a Wespath defined-contribution retirement plan similar to a United Methodist Personal Investment Plan (UMPIP).

Elders and deacons who withdraw under Discipline ¶360 will have all assets accrued in CRSP and previous programs in which they may have participated (defined benefit and defined contribution) converted into a cash equivalent and placed into their United Methodist Personal Investment Plan (UMPIP). Future retirement plan contributions may be made to the new retirement plan described above which, like UMPIP, is a personal retirement account subject to the effects of the stock market and other investments on its value.

Nor, at this time, is it possible for individual congregations (whether in the Global Methodist Church or in the UMC) to be plan sponsors for the HealthFlex health insurance programs Wespath offers unless a congregation has more than 50 eligible employees until January 1, 2023. United Methodist annual conferences are the plan sponsors for congregations with fewer than 50 eligible employees. This means individual congregations with fewer than 50 eligible employees currently participating in these programs that exit The United Methodist Church at this time can no longer offer these benefits to their clergy and employees effective with the date of disaffiliation. They can re-enroll with HealthFlex with benefits to begin on or after January 1, 2023. In the interim between the date of disaffiliation and re-enrollment, or for longer if they choose a different plan provider, disaffiliating clergy who were covered by HealthFlex are eligible to continue on the health insurance plan by paying 100% of the costs themselves for up to 18 months. At that point, unless their church re-enrolls in HealthFlex, the HealthFlex plan is no longer available to them. Individual congregations and clergy who join the Global Methodist Church may participate in the health benefits selected by the Global Methodist Church, including HealthFlex, as of January 1, 2023.

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*Is The United Methodist Church really...? Continued from p. 6*

## **6. Immediately dropping all prohibitions related to human sexuality, now that the Global Methodist Church has been officially started?**

No. The creation of the Global Methodist Church has no bearing on the existing policies of The United Methodist Church. The policies of The United Methodist Church are set by its General Conference. The General Conference is the only body that can change them. The General Conference is scheduled to meet next in 2024 at a time and venue to be announced.

## **7. Going to drop all prohibitions related to human sexuality at its next General Conference in 2024?**

Probably not. The 2024 General Conference will certainly consider legislative proposals that would drop several existing prohibitions. There are items that could authorize clergy who choose to do so to preside at same-sex weddings or union ceremonies. There are several proposals to drop the statement “the practice of homosexuality is incompatible with Christian teaching.” Some proposals would remove the current policy that forbids committees and boards of ordained ministry and clergy sessions to approve and bishops to license, commission, ordain, or appoint self-avowed, practicing homosexuals as clergy. Another would drop the prohibition on annual conferences and general agencies to provide any funding for any activity or publication that promotes “the acceptance of homosexuality.”

The key words are consider and proposal. The General Conference must consider all legislative items it receives. All legislative items before a General Conference are proposals only. They have no force unless a General Conference approves them.

All of these kinds of proposals have come before General Conferences in the past. And all have been defeated, every time.

At present, there do not appear to be enough shifts in the makeup of the delegations to the General Conference in 2024 to conclude that any of these proposals will pass.

## **8. Going to require its clergy and clergy candidates to agree to offer same-sex weddings as a condition of candidacy, status, or appointment?**

No. There are no proposals before the next General Conference to do so, nor have there ever been such proposals.

As noted above, proposals to permit clergy who choose to do so to preside at such ceremonies have come before previous General Conferences and will come before the 2024 General Conference. All such proposals have been defeated in the past. And there is no basis, considering the makeup of the delegations, to conclude this will change in 2024.

## **9. Ordaining drag queens and supporting worship of a “Queer God?”**

No and no. Both of these allegations are based on things that actually happened. But both of those things have been seriously misrepresented.

No United Methodist bishop has ever ordained, commissioned, or licensed a drag queen. So, what is that allegation based on?

The Vermillion River District of The Illinois Great Rivers Conference voted unanimously to approve the certification of Mr. Isaac Simmons as a candidate for ordained ministry in 2021. The Book of Discipline prohibits “self-avowed, practicing homosexuals” from being certified as candidates for ordination. Mr Simmons identifies as a gay man, but not as a practicing homosexual. He also performs under the drag name, Penny Cost, for the purposes of evangelism in audiences made up of people of many sexual and gender identities. Nothing in the Book of Discipline disqualifies persons who are gay but not practicing or who perform in drag from consideration or certification as a candidate.

The vote by a district committee to certify a candidate is one of the earliest steps in a process toward ordination. The process typically takes 5-8 years to complete.

Being approved by a district committee for candidacy is not being named clergy in The United Methodist Church. That can occur only after substantial work toward the completion of seminary educational requirements, ongoing supervision over a period of years, and ultimately approval for commissioning by a 3/4 vote of the clergy session of the annual conference. Until that time, if assigned by a district superintendent to serve a local church, candidates cannot preside at sacraments or at weddings.

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*Is The United Methodist Church really...? Continued from p. 7*

The reference to supporting the worship of "Queer God" comes from a chapel service at Duke Divinity School sponsored by an LGBTQ+ student group. Duke Divinity School serves students of many denominations, not just United Methodists. And students of many denominations make up the LGBTQ group that sponsored the service in question, as that service has been described in some publications. Exactly one of the students named is identified as United Methodist, and that student is, at this point, a candidate, not yet clergy in The UMC. Further, such "group sponsored" services represent the views of their sponsoring organization, not the Divinity School, nor its faculty. Such services are not a basis for making any statements about the beliefs or views of The United Methodist Church. General Conference establishes the official statements of The United Methodist Church and its ritual. Chapel services in a seminary do not.

## **10. Ignoring or refusing to implement the Discipline's statements, restrictions, and requirements regarding practicing homosexuals and same sex weddings?**

In the majority of conferences, no. In some conferences, it may appear so. In those placing these matters "in abeyance," also no.

Ignoring the Discipline? The bishops of the Western Jurisdiction have publicly stated that they will not "withhold or challenge ordination based on a candidate's gender identity or sexual orientation."

The Discipline nowhere states that gender identity or sexual orientation is a basis for withholding or challenging ordination. The Discipline does prohibit district committees on ordination from certifying as candidates and bishops from licensing, commissioning, ordaining, or appointing as clergy persons who are "self-avowed, practicing homosexuals." Stating one is homosexual is not disqualifying. What is disqualifying is being or being proven to a jury of peers in a church trial to be a self-avowed, practicing homosexual. So this statement of the Western Jurisdiction bishops does not ignore the Discipline.

The statement by the bishops of the Western Jurisdiction also says, "We are unwilling to punish clergy who celebrate the marriage of two adults of any gender or sexual orientation seeking the blessing of God and the Church for their covenanted life together." Bishops do not apply "punishments" as part of the complaint process. Rather, bishops oversee the process to its conclusion. If a church trial is necessary, bishops preside at the church trial. If guilt is found in a church trial, it is not the bishop who imposes a "sentence." It is the jury of peers who both reach a verdict and set a sentence. The Discipline names a mandatory minimum sentence the jury must apply to those found guilty of having conducted a same-sex marriage or union ceremony: one year suspension without pay. No other offense has a mandatory minimum sentence. See ¶2711.3 of the 2019 revision to the Book of Discipline. Since bishops do not "punish" in the complaint process, this statement does not ignore the requirements of the Discipline. Instead, it expresses the intent of the bishops not to be punitive.

The district superintendents in the Iowa Conference have announced they will "grant contextual permission" for clergy of the conference to preside at same-sex weddings in Iowa effective in January 2022.

Examples such as this, in which some provisions of the current Discipline may be over-ridden through contextual permission by a district superintendent, are a rare exception. No other conference has stated this kind of policy to date.

## **Abeyance: Refusing to Implement the Discipline?**

While there are few examples that come close to "ignoring the Discipline," a number of bishops and some cabinets have indicated their commitment, in the words of the Minnesota Conference extended cabinet, to hold in abeyance all... administrative and judicial complaint processes addressing restrictions in the Book of Discipline regarding gay and lesbian clergy and/or same-sex weddings until after General Conference meets and action related to the separation of the denomination can be considered."

## **What is abeyance, and where did this idea come from?**

The term "abeyance" means "delay." It does not mean a refusal to implement the Discipline. It means delaying further action on certain kinds of charges for a limited period of time and for particular reasons. Bishops who have announced they are placing such charges in abeyance are not refusing to implement the Discipline. They are indicating they will process such charges in light of actions that take place at a later time.

This approach to dealing with such charges began with the development of the so-called Protocol legislation, announced in January 2020.

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*Is The United Methodist Church really...? Continued from p. 8*

While the Protocol legislation has no effect unless or until a General Conference approves it, the process of developing it included a commitment by all of its signers, including key leaders of traditionalist organizations and eight United Methodist bishops from across the connection. Article V of the agreement states, "As one expression of reconciliation and grace through separation, the undersigned agree that all administrative or judicial processes addressing restrictions in the Book of Discipline related to self-avowed practicing homosexuals or same-sex weddings shall be held in abeyance beginning January 1, 2020 through the adjournment of the first conference of the post-separation United Methodist Church. Clergy shall continue to remain in good standing while such complaints are held in abeyance."

The term "post-separation United Methodist Church" referred originally to the General Conference in 2024, assuming the General Conference meeting in 2020 would have passed the Protocol or other terms of separating the denomination. Since the 2020 General Conference is now delayed to 2024, the first post-separation General Conference would be in 2028. And the term separation involves an action of the General Conference. It does not apply to the decision of the Wesleyan Covenant Association to launch the Global Methodist Church prior to the next General Conference.

The part of the Protocol agreement calling for abeyance for some period of time, originally signed by eight bishops, has since also been committed to by several other bishops in the United States. Signers of this statement also included Keith Boyette, formerly leader of the Wesleyan Covenant Association and currently leader of the Global Methodist Church. Boyette has separately stated his agreement with a practice of abeyance on such charges until a General Conference can meet to decide next steps.

To those on all "sides" who indicated their support for abeyance effective in 2020, abeyance in processing such charges was not seen as a refusal to implement the Discipline. Rather, it represented and represents the hope for a less stressful time of separation leading up to and following the action of a General Conference to create such a separation.

What can we accurately say about the isolated examples noted and the wider practice of abeyance? The Discipline's statements, restrictions, and requirements regarding self-avowed, practicing clergy and same-sex marriages are unevenly enforced in The United Methodist Church at this time. Initiatives by individual conferences or jurisdictions are one source of this unevenness. The practice of abeyance derives from a mutual agreement of United Methodists who identify as progressive, centrist, and traditionalist. Still, the provisions of the Discipline remain in force and are more widely more enforced across the whole denomination, worldwide, than not.

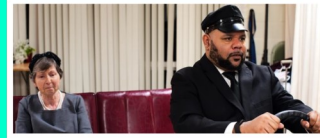
*We Will Run Part 2 of this Q & A Next Month*



In my distress I called to the LORD, and —

**HE ANSWERED ME.**

PSALM 120:1



# Thank You!

FROM



# STAGE ARTISTS

For your generosity  
and support this year



## Cooking with Pastor King: Sweet Potato Cinnamon Swirl Cake

### Ingredients:

#### CAKE

3 cups flour  
1/2 tsp nutmeg  
1/4 tsp salt  
1 cup sugar  
4 tsp baking powder  
2 cups cooked sweet potatoes  
1 1/2 cups milk  
2 eggs, beaten  
2 tsps vanilla (depending on your taste,  
1 tsp of rum or 1 tsp of lemon can also  
be substitutes for 1 tsp vanilla)  
1/2 cup butter, melted

#### Swirl Topping

1 cup butter, softened  
1 cup brown sugar  
2 TBLS flour  
1 TBLS cinnamon

#### Glaze

2 cups powdered sugar  
5 TBLS milk  
1 tsp vanilla  
1 cup chopped pecans or walnuts  
(optional)

### Instructions:

*The recipe calls for 2 cups of sweet potatoes. Peel and dice up 3 small sweet potatoes. Boil them until tender and whip them with an electric mixer (or use food processor) until smooth. NOTE: You may also use baked or micro-waved sweet potatoes, just as long as they are tender. Also, when boiling do not overcook or let potatoes set in water for too long. You should get about 2- 2 1/3 cups of sweet potatoes. Follow the recipe exactly until it come to the cake topping.*

Preheat oven to 350°F. Grease a 13×9 inch baking pan.

In a large bowl combine flour, sugar, salt, and baking powder and nutmeg (if using self-rising flour, omit salt and baking powder). Stir with a fork to combine.

In another large bowl beat sweet potatoes and milk until smooth. Add beaten eggs, and vanilla (or other flavorings), beat until combined. Slowly add flour to sweet potato mixture, mixing until just incorporated. Slowly stir the melted butter into the batter until well combined. Pour batter into the greased pan. Make swirl topping.

#### **Swirl Topping directions:**

Mix all the topping ingredients together until well combined. Drop evenly over the batter and swirl with a knife or a wooden pick. Bake cake for 30-35 minutes. Allow cake to cool slightly while you make the glaze.

#### **Glaze directions:**

Combine all glaze ingredients. Mix well until smooth. Spoon glaze over warm cake.

**NOTE: If you're thinking that you could probably do this recipe using canned pumpkin, you're welcome to give it a whirl (or a swirl).**



*Nan and Miguel continued from p. 3*



They learned a lot about the importance of a balanced diet, essential foods and vitamins during pregnancy, breast feeding and additional food beginning at age six months, malnutrition and more.

They took tours to learn about the Tree of Life Farm with Nan and Miguel – it is green and lush during rainy season.

They had in-depth learning on child development and many other themes. It's amazing how much they learned in a week. They also acted out socio-dramas to show what they'd learned.

The last day there was a worship service and closing ceremony where they received course diplomas.



Many of you prayed for the women in this course or made a financial gift – thank you so much. The women wouldn't become health promoters without your support. Our two full-time staff who work on community health, Betzy and Panchita, did a wonderful job.

In Christ,

*Nan, Miguel, Clara and Cata*

**To donate:** Make your check payable to Advance GCFA and write GYTTE #07629A on the memo-line of the check.  
Send to: Advance GCFA  
P.O. Box 9068  
New York, NY 10087-9068

To donate online through the Advance, go to: <https://umcmmission.org>, in search bar put 07629A, Click on the GYTTE picture that comes up, click on "Donate now" button, scroll down and follow the steps.

Or, make your check payable to New Bloomfield UMC and write GYTTE, Year, Church Name on the memo line. Please send GYTTE an email stating you have sent a donation: [gyttephm@aol.com](mailto:gyttephm@aol.com)

Mail check to: Rev. Marian Hartman  
418 W. High Street  
New Bloomfield, PA 17068  
Tel: cell # 814-441-0235  
[mhartman@susumc.org](mailto:mhartman@susumc.org)

## Church helps Ukrainian refugees start business

By Joey Butler



Maria (left) and Daryna, who fled the war in Ukraine, have set up a business making embroidered baby blankets and other fabric items in a spare room at the United Methodist Hotel Hanul Fullton and community center in Cluj-Napoca, Romania. Photo by Mike DuBose, UM News.

Living on a higher floor of her apartment building in Odesa, Ukraine, Maria had a front-row seat when Russia invaded her country on Feb. 24.

“When the war started, I saw everything from there — very loud, very bright, very scary,” she said.

By the next day, she knew it was time to flee. Her husband, a sailor at sea, urged her to go to Slovenia but, she said, “I was tired; it was night. I opened the map and found the nearest city, and it was Cluj.”

Cluj-Napoca, that “nearest” city, is still a 10-hour drive from Odesa, so she arrived in Romania late at night with her two children, mother-in-law and a small dog, seeking a hotel that allowed pets. She found a vacancy at the Hotel Hanul Fullton, a hotel and ministry center run by The United Methodist Church in Romania.

“In the morning, Rares (Calugar, church superintendent) came and said we can stay a while,” Maria said.

She was the first refugee to arrive in the city, so Calugar asked if she knew of others who needed help. Her first call was to her friend Daryna, who needed to leave her town of Kryvyi Rih. Daryna’s daughter has a metabolic condition requiring special medicine that she could no longer find in Ukraine.

“When the shock was behind us, we thought about what we want to do,” Maria said.

Back in Odesa, she’d been a professional seamstress. Daryna, who taught high school economics, had begun sewing for extra cash during COVID. A business idea was born.

Calugar found them a workspace at the hotel and bought them a sewing machine. Through some complex arrangements, Maria was able to have her embroidering machine delivered from Odesa.

“It was a lot of people traveling car by car, different people,” she said. “It’s very expensive and the main machine that we needed to sew.”

They sew “everything you need” for babies, from blankets and linens for cribs to toys and hanging baskets. For now, they work for donations but hope to turn it into a business.

Maria said the work also is a helpful distraction.

“When you do something like sewing, you don’t think about bad memories,” she said, noting that her daughter still becomes scared and tries to hide when she hears a plane.

All of their children are attending school in Cluj-Napoca. Due to having a special-needs child, Daryna’s husband is exempt from Ukraine’s compulsory military service and was able to come with her. A former information technology manager, he’s currently working at a supermarket, but Daryna said he’s learning Romanian in order to find a better job.

“That’s why we plan for the long term: how to create jobs and integrate people into the community,” Calugar said. “Our resources will not last forever and some of these people have nowhere to return, so they will be here.”

Daryna said that every day they think about going back, but it’s not safe. “My parents and in-laws are still there. Our hearts are in Ukraine. Until the war ends, we will be at another place.”

Maria said she and her family feel safe now.

“My daughter has new friends here, both Romanian and Ukrainian, and now she thinks about this like it’s a new journey,” she said. “But when I put her to bed, she asks, ‘How is my room and my toys back home?’”

For now, both Daryna and Maria said Cluj-Napoca and the Hotel Hanul Fullton are home, and they are grateful for the hospitality they’ve been shown.

“I don’t know what we’d do if Maria hadn’t found this hotel and Rares,” Daryna said.

Maria said she can’t take the credit.

“Maybe this hotel found us. It was destiny or God; I don’t know.”



Daryna irons a baby blanket while Maria monitors the embroidery machine in their sewing shop at the United Methodist Hotel Hanul Fullton. Photo by Mike DuBose, UM News.

## NOVEMBER 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Office Hours (By Appt.) 9:30 am-2:00	2 Office Hours 9:30 am-2:00  Bible Study 7 pm	3 Office Hours (By Appt.) 9:30 am-2:00  Boy Scouts 7 pm  ESL Classes (Virtual) 7 pm	4 Church Office Closed  And Then There Were None 7:30 pm	5 Narcotics Anonymous 5 pm  And Then There Were None 7:30 pm
6 Worship 10 am  And Then There Were None 2:30 pm	7 Church Office Closed	8 Election Day  Office Hours (By Appt.) 9:30 am-2:00  Prayer Fellowship 10 am	9 Office Hours 9:30 am-2:00  Bible Study 7 pm	10 Office Hours (By Appt.) 9:30 am-2:00  Boy Scouts 7 pm  ESL Classes (Virtual) 7 pm	11 Veterans Day  Church Office Closed	12 Narcotics Anonymous 5 pm
13 Worship 10 am	14 Church Office Closed	15 Office Hours (By Appt.) 9:30 am-2:00	16 Office Hours 9:30 am-2:00  Bible Study 7 pm	17 Office Hours (By Appt.) 9:30 am-2:00  Boy Scouts 7 pm  ESL Classes (Virtual) 7 pm	18 Church Office Closed	19 Food Distribution 8 am  Narcotics Anonymous 5 pm
20 Worship 10 am	21 Church Office Closed	22 Office Hours (By Appt.) 9:30 am-2:00  Prayer Fellowship 10 am	23 Office Hours 9:30 am-2:00  Bible Study 7 pm	24 Thanksgiving Day Church Closed	25 Church Office Closed	26 Narcotics Anonymous 5 pm
27 Worship 10 am	28 Church Office Closed  Depression Bipolar Support (virtual) 7 pm	29 Office Hours (By Appt.) 9:30 am-2:00	30 Office Hours 9:30 am-2:00  Bible Study 7 pm			

## Worship in Giving: How Can I Give?

**Online:** You can now give online through Emmanuel's website at [www.eumcbeltsville.com/giving](http://www.eumcbeltsville.com/giving) or scan the QR Code below. This is a great way to keep up with your giving if you are out of town, are sick or if you can't come to church.



**Through the Mail:** You can mail your offering to the church. The address is 11416 Cedar Lane, Beltsville, MD 20705.

## Happy November Birthdays!

1. Elizabeth Cavallo, Daniel Pavelka
2. Crystal Webb
4. Beverly Huneycutt
12. Jaime Hiner
14. Loretta Claye, C.J. Huneycutt, Michael Vaughan
16. Darwin Aguilera, Bobbie Barkley
19. Allan Corman
21. Edward Mougey
23. Craig West
25. Patricia Allen, Sarah Elliott
27. Virginia Butcher
28. Olamide Oluwafemi, Sallie Rhodes



## CAN YOU HELP?

Share your talents at Emmanuel by sharing the Word as a Scripture Reader during our Sunday Service! *Help for a single Sunday or choose several. You choose how many Sundays you are able to help. Just email the office at [office@eumcbeltsville.com](mailto:office@eumcbeltsville.com) and they will let you know which weeks are available!*

*No experience needed! We will train you on the job!*

## Christian Love and Sympathy To:

the family of Patti Stange (friend of Kathy Rodeffer)  
the family of Stacy Tate (colleague of Dela Martin)  
The family of Mary Ellen Whitcraft

## Happy Anniversary

12. Suzie Kilbourne and Chris Insley

## A REMINDER ABOUT BUILDING USAGE

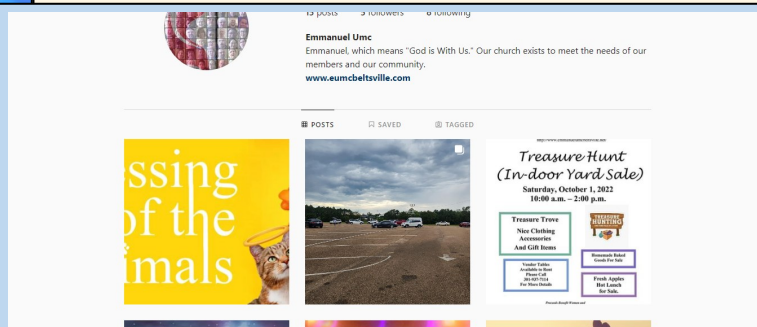
Anyone desiring to use the church facilities must apply by completing the appropriate forms and detailing how they desire to use the property. Application does not mean automatic approval. All room requests should be submitted to the church office directly.

Please pray for our homebound

Homebound  
Norma Hall  
Out of state  
Lil Mizzer



Emmanuel is now on Instagram! Follow  
[@eumc\\_beltsville](https://www.instagram.com/eumc_beltsville)



## WORSHIP WITH US!!!!

Hybrid Worship at Emmanuel!

Join us on Sunday mornings in hybrid worship in person or through Zoom.

Worship begins at 10 am. Sign Language interpretation and closed captioning is available for online closed captioning is available in-person on our screens.

Use this link if you wish to attend virtually: [https://zoom.us/j/97839889289?](https://zoom.us/j/97839889289?pwd=YzUxZjJKTzUybTJnZEt4UC9qTkI4QT09)

[pwd=YzUxZjJKTzUybTJnZEt4UC9qTkI4QT09](https://zoom.us/j/97839889289?pwd=YzUxZjJKTzUybTJnZEt4UC9qTkI4QT09)

or go to [zoom.us](https://zoom.us) and click join a meeting.

The meeting number is 978 3988 9289. The Password is EUMC

You can call in on any telephone (cell or landline) at 1-301-715-8592 If you're calling on the telephone the information is Meeting ID: 978 3988 9289 Passcode: 479360